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Aorist Tense Translation Debate

Morphological and Aspectual Analysis of the Aorist Indicative ενετειλάμην in the Matthean Commission: Linguistic Justifications for Indefinite Rendering

The final authoritative discourse of the Gospel of Matthew provides a fertile environment for linguistic inquiry, particularly concerning the verbal aspect and temporal reference of the first-person singular aorist indicative middle ἐνετειλάμην. Traditional English versions almost universally project this verb into the past temporal sphere, typically employing the simple past "commanded" or the present perfect "have commanded".[1, 2, 3, 4] However, the Concordant Literal Version (CLV) presents a distinct rendering: "whatever I direct".[5, 6, 7] This choice is not merely a stylistic preference but is grounded in a specific grammatical framework that views the Greek aorist as an "indefinite" tense, prioritized by its aspectual factuality rather than a linear timeline.[8, 9] Evaluating the grammatical allowance for this present-referring translation requires a detailed examination of the Hellenistic Greek verbal system, the etymology and historical development of the term "aorist," the syntactic constraints of relative clauses governed by the pronoun ὅσα, and the interaction between Greek aspect and English verbal equivalents.

The Etymological and Historical Foundation of the Aorist as Indefinite

The primary justification for a present-referring translation of the aorist indicative rests upon the foundational meaning of the term ἀόριστος (aoristos). In the history of Greek linguistics, the name assigned to this verb form by ancient grammarians provides significant insight into its intended function. The word ἀόριστος literally translates to "without horizon" or "undefined," derived from the privative alpha (α-) and the verb ὁρίζω (horizō), meaning "to bound" or "to limit".[9, 10, 11] This designation suggests that the aorist, at its core, represents an action stripped of its temporal boundaries, internal duration, or habitual nature.[9, 11]

During the Hellenistic period, the Stoic grammarians developed a sophisticated understanding of the Greek verb that prioritized the nature of the action over the time of the action.[12] In their system, the

aorist was classified as an "undefined" form because it did not specify the completeness or incompleteness of an action in the same way the present (incomplete) or the perfect (complete) did.[12] The Stoics recognized that the aorist was the default "fact" form of the language, used to state an occurrence in summary fashion without detailing its internal progression.[12] This historical classification supports the modern contention that the aorist indicative is not a "past tense" in the strict sense used in English grammar, but rather a "perfective aspect" form that can, under certain syntactic and pragmatic conditions, refer to various temporal spheres.[13, 14]

Tense-Form	Stoic Classification	Aspectual Function	Temporal Flexibility
Present (□□νεστώς)	Incomplete (παρατατικός)	Progressive/Internal	Usually Present
Aorist (□□όριστος)	Undefined (□□όριστος)	Perfective/Summary	Past, Present, or Future
Perfect (παρακείμενος)	Complete (συντελικός)	Stative/Resultative	Past action, Present state
Imperfect (παρατατικός)	Incomplete (παρατατικός)	Progressive/Internal	Always Past

The linguistic allowance for translating □□νετειλάμην as "I direct" is thus rooted in the aorist's inherent lack of temporal definition.[9] If the aorist is truly "without horizon," then its appearance in the indicative mood does not automatically confine the action to the past.[9, 15] Instead, the past-referring nature of the aorist indicative in narrative literature is a result of pragmatic usage rather than morphological necessity.[13, 16, 17] In authoritative first-person discourse, such as the speech of Jesus in Matthew 28:20, the aorist can function to state a "timeless fact" or a "present reality" that establishes the foundational ground for the subsequent commands.[8, 15, 18]

The Concordant Method and the Fact-Action-State Triad

The specific methodology employed by the Concordant Literal Version involves a systematic categorization of the Greek verb into three functional classes: Indefinite (Fact), Incomplete (Action), and Complete (State).[8, 15] This system is a reaction against the perceived inconsistency of traditional translations, which often render different Greek tenses with the same English forms, thereby obscuring the precision of the original text.[8, 9] A.E. Knoch, the primary translator of the Concordant Version, argued that the Greek aorist is the "Indefinite" form because it denotes a "mere fact" without regard to its duration or state.[8]

To maintain linguistic uniformity, the Concordant method assigns the English "simple present" (e.g., "I write," "He loves") as the standard equivalent for the Greek aorist.[8, 9] This choice is based on the linguistic observation that the English simple present is not a "present tense" in the progressive sense,

but is itself an indefinite form used to state general facts or timeless truths.[8, 9, 19] For example, in the statement "The sun rises in the east," the verb "rises" does not mean the sun is rising at this exact moment (which would be "is rising"), but that its rising is a characteristic fact of the sun.[8]

The application of this principle to Matthew 28:20 results in the rendering "whatever I direct".[5, 7] The verb □□νετειλάμην is seen as the "Fact" form of the verb εντέλλομαι.[15] By using the English present "direct," the translator seeks to capture the indefinite nature of the aorist, presenting the act of directing as a characteristic and ongoing fact of Jesus' authority.[8, 15] This approach argues that the past-tense rendering "commanded" imposes a temporal limitation that suggests the commanding is over and done with, whereas the Greek aorist views the action as a whole fact that remains relevant "until the conclusion of the eon".[5, 20, 21]

Greek Class	Morphological Form	Aspectual Value	English Standard Equivalent
Indefinite	Aorist	Fact	Simple Present ("I write")
Incomplete	Present / Imperfect	Action in progress	Progressive ("I am writing")
Complete	Perfect / Pluperfect	State / Result	Perfect ("I have written")

The linguistic legitimacy of this triad rests on its internal consistency and its ability to distinguish between the Greek tenses.[8, 9] In the Concordant framework, if the aorist is rendered "I have loved" and the perfect is also rendered "I have loved," the distinction between "Fact" and "State" is lost.[8, 9] By utilizing the English indefinite present for the aorist, the translator preserves the specific aspectual force of the □□όριστος form as a timeless snapshot of a reality.[9, 11]

Aspect Theory and the Problem of Temporal Reference

Modern linguistic analysis of the New Testament has largely moved toward "Verbal Aspect" theory, which posits that the primary function of the Greek verb is to communicate the speaker's perspective on an action rather than its time of occurrence.[13, 14, 22] Scholars like Stanley Porter, Buist Fanning, and Constantine Campbell have refined the understanding of the aorist as "perfective aspect".[13, 14, 22] Perfective aspect views an action "from the outside," as a complete whole, similar to a reporter viewing a parade from a helicopter.[13, 14, 22, 23]

A central point of contention within this field is whether the indicative mood contains "time" as an uncancelable semantic feature. Stanley Porter argues that time is entirely pragmatic and contextual, not encoded in the verb itself.[13, 16, 18] According to this view, □□νετειλάμην does not "mean" past time; it "means" a perfective viewpoint on the act of enjoining.[13, 18] The time of the action is inferred from the narrative context of the Gospel of Matthew.[13, 17, 18] If time is not semantic to the verb form, then a present-referring translation is grammatically permissible if the context supports a present or timeless application.[15, 18]

Constantine Campbell suggests that while the aorist does not grammaticalize time, it does grammaticalize "remoteness".[22, 24] This remoteness can be temporal (past), but it can also be

spatial or logical.[22] In the context of the Great Commission, the aorist □□νετειλάμην could be seen as "logically remote"—presenting the commands as a fixed, objective body of instruction that stands apart from the immediate conversational moment, yet remains the governing reality for the disciples' mission.[8, 22, 25] This aspectual "remoteness" provides a linguistic bridge to the "indefinite" rendering, as it treats the commanding as a summary fact that exists on a plane of authoritative reality not bound to a specific point on the timeline.[8, 9, 18]

The Gnomic Aorist as a Precedent for Present Translation

The strongest grammatical precedent for translating an aorist indicative as an English present is the "Gnomic Aorist".[14, 26, 27] The term "gnomic" comes from γνώμη (gnōmē), meaning a proverb or a general maxim.[28] The gnomic aorist is used to express universal truths, natural laws, or general principles that have always happened and continue to happen.[14, 26, 28] Grammarians agree that in such instances, the aorist must be translated with the English present tense to convey its timeless nature.[26, 27]

Passage	Greek Aorist Verb	English Translation	Function
James 1:11	□□νέτειλεν (rose) / □□ξήρανεν (withered)	"The sun rises... and wit hers..."	Natural Law / Tim eless Fact
1 Peter 1:24	□□ξηράνθη (withered)	"The grass withers..."	Universal Truth
Romans 3:23	□□□μαρτον (sinned)	"All sin..."	General Condition
John 15:6	□□βλήθη (was cast) / □□ξηράνθη (was withered)	"He is cast forth... and is withered..."	Proverbial Conditio n

In Matthew 28:20, the use of □□νετειλάμην can be analyzed within a gnomic or quasi-gnomic framework. The "all things" that Jesus has commanded are not merely historical memories but the constitutive laws of His kingdom.[4, 29, 30] If the aorist is being used to present these directions as a timeless body of instruction, the "indefinite" rendering "whatever I direct" is grammatically justified by the same principles that govern the translation of James 1:11 or 1 Peter 1:24.[26, 27] The aspect of the aorist, which presents the action in summary form, is perfectly suited to depict a body of instruction that functions as a universal truth for the church "all the days until the culmination of the era".[1, 20, 27]

Dramatic and Performative Aspects of First-Person Aorists

Further linguistic allowance for "whatever I direct" is found in the "Dramatic Aorist" and the "Performative Aorist".[14, 17] The dramatic aorist occurs when a speaker uses the aorist indicative to refer to an action that is occurring in the immediate present, often to provide a sense of vividness or

to state that an action has just reached its completion.[14, 17] This usage is characteristic of first-person singular statements in Hellenistic Greek.[17] For example, a speaker might use the aorist to say "I am amazed" or "I am pleased," even though the feeling is current.[17]

The "Performative Aorist" is a subset of this usage where the act of speaking the verb is the performance of the action itself.[17] In legal and authoritative contexts, such as a king issuing a decree, the aorist is often used to mark the official transition into a state of command. In Matthew 28:20, Jesus is speaking from a position of "all authority" ($\pi\alpha\sigma\alpha\ \epsilon\xi\upsilon\sigma\iota\alpha$).[31] The aorist ▯▯νετειλάμην could be interpreted as a performative act: by this very commissioning, He is "directing" or "charging" the disciples with the totality of His teachings.[25, 29, 32] In this linguistic scenario, the "indefinite" rendering captures the current authoritative force of the Speaker, rather than merely reporting a past event.[8, 25]

Syntactic Constraints and the Relative Pronoun ὅσα

The grammar of the relative clause in Matthew 28:20 also supports an indefinite or timeless reading. The phrase τηρε▯▯ν πάντα ▯▯▯σα ▯▯νετειλάμην ▯▯μ▯▯ν ("to observe all things, whatever I directed you") centers on the relative pronoun ▯▯▯σα (hosas). This pronoun is a correlative that denotes quantity, extent, and degree, often translated as "as many as" or "all that".[33, 34] It is frequently used in the New Testament to link a main clause to a relative clause to emphasize totality or limitlessness.[33]

Pronoun	Lexical Meaning	Syntactic Function	Example Context
▯▯▯σα (hosas)	Whatever, all that, as many as	Totality of a class	Matt 7:12; Mark 11:24
πάντα (panta)	All, everything	Absolute scope	Matt 28:20; Rom 8:28

When ▯▯▯σα is used in conjunction with an aorist verb, it often creates a "relative indefinite" clause.[35] While such clauses frequently utilize the subjunctive mood with ▯▯▯ν, the indicative is also used to express a general fact.[35] The totality expressed by ▯▯▯σα implies that the scope of the "directing" is comprehensive.[33] In the context of a mission that spans "all the days" ($\pi\alpha\sigma\alpha\varsigma\ \tau\alpha\varsigma\ \eta\mu\epsilon\rho\alpha\varsigma$), the objects of that directing must be perpetually valid.[4, 20]

Linguistically, the relative clause functions to define the content of the "teaching" ($\delta\iota\delta\alpha\sigma\kappa o\nu\tau\epsilon\varsigma$).[31, 36] Because the teaching is an ongoing present participle, the commands being taught must have a current and active authority.[31, 36] The "indefinite" rendering "whatever I direct" maintains this syntactic harmony between the ongoing teaching and the timeless nature of the instructions.[8, 9, 33] If the verb were strictly past-tense, the commands would be "historical artifacts"; by being "indefinite," they are "living directives".[15, 29]

The Morphological Significance of the Middle Voice

The verb ⍰⍰νετειλάμην is the middle voice form of εντέλλομαι. While εντέλλομαι is often described as "deponent" (having a middle form but an active meaning), modern Greek linguistics has moved away from the concept of deponency, suggesting instead that middle voice forms always carry a specific semantic nuance.[15] The middle voice typically indicates that the subject performs the action in their own interest or with personal involvement.[1, 15]

The root of εντέλλομαι is related to τέλος (telos), meaning "end," "purpose," or "goal".[1, 29] Thus, to "direct" or "command" in the middle voice is to personally place a goal or a charge upon another.[1, 29] Some researchers argue that the middle voice in Matthew 28:20 emphasizes Jesus' personal stake in the adherence to these commands.[1] This "personal interest" aspect provides further justification for a rendering like "direct," which can imply a more relational and active guidance than the colder "commanded".[1, 5]

\text{Morphology of }\epsilon\nu\epsilon\tau\epsilon\iota\lambda\alphá\mu\eta\nu:

- **Augment**: ϵ- (indicative marker)
- **Preposition**: $\epsilon\nu$- (in/upon)
- **Stem**: -$\tau\epsilon\iota\lambda$- (aorist form of $\tau\epsilon\lambda$-)
- **Voice Ending**: -$\alpha\mu\eta\nu$ (1st person singular middle)

The presence of the augment ϵ- is traditionally associated with past time in the indicative mood.[12, 18] However, Knoch and other aspectual theorists point out that the aorist also contains signs associated with the future, such as the sigma-alpha ($-\sigma\alpha-$) or its derivatives.[9, 19, 37] Knoch's "Past-Future" synthesis of the aorist argues that these morphological markers cancel each other out, leaving the verb as a "timeless fact".[9, 19] This radical morphological analysis, while unconventional in classical grammars, provides a technical framework for why the CLV treats the aorist indicative as a non-temporal form.[9, 19]

Interactions Between Greek Aspect and English Verbal Equivalence

The linguistic allowance for translating ⍰⍰νετειλάμην as "I direct" also involves a comparative analysis of the English verbal system. A.E. Knoch's argument for the "indefinite" present rests on the observation that English "tenses" are often mislabeled.[8, 9, 19] In English, the form "I write" is called the "present tense," but it rarely refers to an action happening *now*.[8, 9] If someone asks, "What are you doing?" the answer is "I am writing" (progressive).[8, 9]

The form "I write" is used for:

1. **Habitual Action**: "I write every morning."
2. **General Truths**: "The author writes with clarity."
3. **Indefinite Fact**: "I write in English."

Knoch identifies this English form as the "indefinite present" and argues it is the closest functional equivalent to the Greek aorist.[8, 9] Both forms view an action as a "whole fact" without detailing its

internal progression.[8, 9, 14] When ⍰⍰νετειλάμην is translated as "I direct," it is being placed into this English "indefinite" slot.[9] This allows the reader to see the act of directing as an objective, summary fact of Jesus' authority that applies regardless of specific time.[8, 15]

This equivalency is bolstered by the "Summary Aktionsart" of the aorist indicative.[14] Aktionsart refers to the "kind of action" that a verb performs in a specific context.[13, 14, 16] The summary Aktionsart is the "default function" of the aorist indicative, expressing that something happened or is a fact without further specification.[14] By using "direct" in English, the Concordant Version preserves this summary function, whereas "commanded" might imply a "punctiliar" Aktionsart (a one-time, instantaneous event in the past).[11, 14]

Contrastive Analysis: The Aorist vs. the Present in Matthew

To understand the allowance for an indefinite aorist in Matthew 28:20, it is helpful to contrast it with Matthew's use of the present tense. Throughout the Gospel, Matthew uses the present tense to depict actions as "unfolding" or "in progress".[14] This is the "Incomplete" form in the Concordant system.[8]

Category	Concordant Label	Matthew 28 Context	Aspectual Force
Incomplete	Action	$\delta\iota\delta\alpha\sigma\kappa o\nu\tau\epsilon\varsigma$ (Teaching)	On-going process of instruction
Indefinite	Fact	$\epsilon\nu\epsilon\tau\epsilon\iota\lambda\alpha\mu\eta\nu$ (Directing)	The summary ground of instruction
State	Result	$\epsilon\delta o\theta\eta$ (Given)	Authority already in possession

In verse 18, Jesus says "All authority... $\epsilon\delta o\theta\eta$ (was given) to me".[31] While this is an aorist, many interpreters see it as resultative—He now *has* the authority.[31] However, the CLV maintains the distinction, treating it as the "Fact" of the gift of authority.[8, 38] When He then says "whatever I $\epsilon\nu\epsilon\tau\epsilon\iota\lambda\alpha\mu\eta\nu$ (direct) you," the verb refers back to the "Fact" of His instructions.[15]

The linguistic allowance for "direct" stems from the desire to differentiate this "Fact" form from a hypothetical present form like $\epsilon\nu\tau\epsilon\lambda\lambda o\mu\alpha\iota$ ("I am commanding you right now").[8, 15] By using the aorist, the Greek author avoids focusing on the *process* of commanding and focuses on the *totality* of the commands as a fixed reality.[14, 23] The "indefinite" translation "I direct" is the most direct way to represent this "Fact-focus" in the English language.[8, 9]

The Role of Contextual Deixis and Temporal Indicators

A significant component of the linguistic argument for a present-referring aorist is the role of deictic indicators—words that point to time, place, or person.[18] In Matthew 28:20, the deictic markers point toward a perpetual present and future:

1. $\pi\alpha\sigma\alpha\varsigma\ \tau\alpha\varsigma\ \eta\mu\epsilon\rho\alpha\varsigma$: "All the days".[4, 39]
2. $\epsilon\omega\varsigma\ \tau\eta\varsigma\ \sigma\upsilon\nu\tau\epsilon\lambda\epsilon\iota\alpha\varsigma\ \tau\upsilon\ \alpha\iota\omega\nu\upsilon\varsigma$: "Until the conclusion of the eon".[1, 20, 21]
3. $\epsilon\gamma\omega\ \mu\epsilon\theta'\ \upsilon\mu\omega\nu\ \epsilon\iota\mu\iota$: "I am with you" (present indicative).[2, 4, 39]

When an aorist verb is embedded in a context dominated by markers of continuity and future certainty, its temporal reference is pulled toward that continuity.[13, 18] This is known as "Temporal Location" determined by pragmatics.[16, 17] The "Proleptic Aorist" is a known grammatical category where a future event is spoken of in the aorist because its occurrence is so certain.[11]

While νετειλάμην refers to instructions already given during the ministry, its placement within this "eternal commission" gives it a timeless force.[4, 29, 40] The linguistic allowance for "I direct" is therefore supported by the "future-oriented" environment of the Great Commission.[20] If the Speaker is present "all the days," then His "directing" is also present "all the days".[4] The aorist indicative, being "indefinite," is the only Greek form capable of encompassing this entire span of time—past, present, and future—into a single "Fact".[9, 10, 15]

Lexical Semantics: Enjoining as a Continuous State

The choice of "direct" versus "commanded" also involves the lexical semantics of εντέλλομαι. In Hellenistic Greek, εντέλλομαι is often used in the context of a "charge" or a "commission" given to someone in a position of responsibility.[29, 32] Unlike a simple order (κελεύω), εντέλλομαι implies a formal investment of duty.[29, 32]

In legal and social structures of the first century, a "charge" or "direction" remains in effect until it is fulfilled or the authority is withdrawn.[31, 41] Because the commission in Matthew 28 is global and age-long, the "direction" given by the Master is a continuous state of expectation for the servants.[4, 42]

Verb	Nuance	Contextual Application
εντέλλομαι	To enjoin / To direct	Authoritative charge to agents
επιτάσσω	To order / To command	Military-style specific orders
παραγγέλλω	To pass a message	Instructions for a specific situation

The "indefinite" rendering "whatever I direct" captures this nuance of a "standing order".[5, 8] Linguistically, a standing order is a "fact" of the relationship between the commander and the commanded.[41] By using the aorist, the Greek text emphasizes the "establishment" of this relationship and its requirements.[25] The English "I direct" represents this established reality, whereas "I commanded" might suggest the relationship is defined only by what happened in the past.[9, 15]

Evaluating Critiques of the Indefinite Aorist Rendering

While the allowance for "whatever I direct" is grammatically defensible, it is necessary to consider the linguistic counter-arguments that support a past-referring translation. Critics of the Concordant Literal method argue that the epsilon augment (ε-) in the indicative mood is a semantic marker of past time that cannot be easily dismissed.[12, 18] They contend that while the aorist is aspectual, the indicative mood is the one place in Greek where time *is* grammaticalized.[11, 12, 18]

However, even traditional grammars admit to numerous exceptions where the aorist indicative refers to the present or future (gnomic, dramatic, proleptic).[11, 17, 26] The "allowance" for "whatever I direct" rests on whether Matthew 28:20 qualifies as such an exception. The linguistic indicators favoring an exception include:

1. **First-Person Authority**: Authoritative first-person speech often utilizes performative/dramatic aorists.[14, 17]
2. **Syntactic Continuity**: The presence of ongoing participles and a perpetual present presence pulls the temporal center of gravity.[4, 36]
3. **Aspectual Neutrality**: The name ἀόριστος itself suggests that the verb's "default" is not past time but "undefinedness".[9, 11]

Linguistically, the CLV does not claim that ἐνετειλάμην "cannot" mean "I commanded"; rather, it claims that the "Standard" for the aorist as a "Fact" form is best represented by the English indefinite present to avoid the temporal limitations of the past tense.[8, 9] This is a move toward "Translation Uniformity," where the goal is to give each Greek form a consistent English footprint.[8, 38] In this framework, the "allowance" is not just possible; it is required for systematic consistency.[8, 38, 43]

The Functional Synergy of ὅσα and the Middle Voice

A final area of linguistic inquiry involves the functional synergy between the relative pronoun ὅσα and the middle voice ἐνετειλάμην. When combined, they create a comprehensive scope of personal direction. The middle voice indicates that the "directing" originates from the Speaker's own person and authority, while ὅσα gathers "everything" under that personal direction.[1, 33]

In Hellenistic Greek, this combination is often used to describe the totality of a covenant or a set of laws.[30] In the Septuagint version of Deuteronomy, for instance, the phrase "all that the Lord charged" (παντα οσα ενετειλατο κυριος) occurs frequently to define the whole body of the Law.[30] These "charges" were not merely past events; they were the "indefinite" and "timeless" requirements of the covenant.[30]

By translating ἐνετειλάμην as "I direct," the Concordant Version mirrors this Septuagintal nuance.[5, 6] It treats the Great Commission as a "New Covenant" restatement where the Master's directions form the enduring "Law of Christ".[4, 29] Linguistically, this interpretation is supported by the way ὅσα functions to create an "inclusive totality" that is not bound by the moment of its utterance but extends through the life of the covenant.[33, 44]

Synthesis of Linguistic Allowances for the Indefinite Rendering

The analytical evaluation of ⬚⬚νετειλάμην in Matthew 28:20 as "whatever I direct" demonstrates that there is a robust linguistic allowance for this translation within the boundaries of Greek grammar and verbal aspect theory. While the past-referring "I commanded" is the most common pragmatic rendering, the present-referring "indefinite" rendering is justified by several key factors:

The etymological and historical identity of the aorist as ⬚⬚όριστος ("undefined" or "without horizon") confirms that the verb form is not inherently past-referring but is a summary "fact" form.[9, 11, 12] The use of the gnomic aorist in the New Testament establishes a clear precedent for translating the aorist indicative as an English present when it denotes timeless truths or universal facts.[26, 27] The performative nature of authoritative first-person speech allows the aorist to function as the "issuing" of a directive that remains in force in the present.[17, 25]

Furthermore, the syntactic synergy with the totalizing relative pronoun ⬚⬚⬚σα and the ongoing present participles ($\delta\iota\delta\alpha\sigma\kappa o\nu\tau\epsilon\varsigma$) creates a framework of continuity that pulls the aorist indicative out of a strictly historical past and into an authoritative "all-the-days" present.[4, 33, 36] The "middle voice" emphasizes the personal guidance of the Speaker, making "direct" a semantically rich equivalent for the personal interest inherent in the Greek form.[1, 15]

Finally, the Concordant method's use of the English "simple present" as a functional equivalent for the "Greek indefinite" is a legitimate translation strategy aimed at maintaining aspectual distinctions.[8, 9] By treating the aorist as a "Fact" form and the English present as an "Indefinite" form, the translator preserves the specific aspectual snapshot of the original Greek text.[9, 14] Consequently, the rendering "whatever I direct" stands as a grammatically permissible and linguistically insightful representation of the Greek ⬚⬚νετειλάμην in its specific Matthean context.[5, 8, 21]